

FOR HIS GLORY

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Brothers and Sisters, since we need people to receive the Doctrines of Grace, what must we do? We must mix an abundance of salt with them! If the Gospel is distasteful, we must add flavoring to it! What shall it be? We cannot do better than flavor it with *Holiness!* Where there is a holy life, men cannot easily doubt the principles out of which it springs. If it is so that men and women are kindly, generous, tender, affectionate, upright, truthful, and Christ-like because of the Doctrines they hold, then the world begins to think that there must be truth in those Doctrines. The evangelical school must always draw its strongest arguments, first from the Gospel, and next from the lives of its believers—and if we cannot point to those who profess this faith as being famous for Holiness—what will the world say?—CHS, 1883



WHAT ABOUT THIS, PREACHER?

By Charles H. Spurgeon

“For this purpose the Son of God was manifested, that He might destroy the works of the devil.”
1 John 3:8.

IN this Chapter John makes a sharp and clear division of mankind into two classes—he gives not even the slightest hint that there is, or ever was, or ever can be a third class! He describes men as being the children of God, or else the children of the devil, and tells us how the two classes are made manifest (see verse 10).

Now, this distinction would not have been drawn by John so sharply if it had not existed, for he was a man of a most loving heart and gentle spirit, and if he could, somewhere or other, have found a space for neutrals, or what I call, “betweenites,” or people who come in midway between saints and sinners, I am sure he would have done it. No one could suspect John of lack of charity, and therefore, as he was convinced that no middle position was possible, we may be quite clear upon that point, and at once dismiss every theory which is meant to flatter the undecided.

At this day the world is still divided into children of God, and children of the Evil One.

This distinction ought never to be forgotten, and yet thousands of sermons are preached in which it is quite ignored—and congregations are commonly addressed as if they were all the people of God! How shall we preach the Truth of God if we begin by assuming a lie? Yet to assume that all our hearers are Christians is to begin with an error! Is it not highly probable that men will be built up in falsehood if the very Truth which is addressed to them is stated in a false way?

No, my Hearers, we cannot talk to you as all the people of God, for you are not! Some of you are the children of the Wicked One, and though it may not be pleasant to be told so, yet it is no business of mine to please *you!* Our duty is to preach so as to please God, and benefit the souls of men—and that can only be effected by an honest enunciation of matters of fact.

There is a definite and fixed line in the sight of God, between the living and the dead, between those who are born-again, and those who abide in their fallen estate—between the spiritual and the carnal, between the be-

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BELIEVER, HAVE YOU A TONGUE?

By Charles H. Spurgeon

“You who dwell in the gardens, the companions hearken to your voice: cause Me to hear it.”
Song of Solomon 8:13.

I find according to the Hebrew that the text has in it a REQUESTED TESTIMONY. According to learned interpreters, the Hebrew runs thus, “cause to hear Me.” Now, that may mean what I have said, “Cause Me to hear,” but it may also mean, “Cause them to hear Me.”

Now listen, you who are in Christ’s garden—make those who dwell in that garden with you to hear from you much about HIM! In the Church everyone has a right to talk about the Head of the Church. Some of our Brothers and Sisters in this Tabernacle kindly undertake to speak to individuals about their souls, and now and then they receive very sharp rebuffs. “What right has he to ask such a question? How dare he intrude with personal remarks? What? Is the man poaching?”

No, these are the Lord’s preserves, and the Lord’s gamekeepers have a right to do as they are bid by Him. They are not poach-

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Questions Regarding the Salvation of Our Children

By Pastor Daniel E. Parks

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I. Am I truly concerned for the Salvation of my children? John the Apostle was (3 John v.4)—“I have no greater joy than to hear that my children walk in truth.” John here speaks of his *spiritual* children (as in 1 Tim 1:2; Titus 1:4). But by an extension of application we may express the same concern for our *physical* children. The greatest desire of our hearts for them should be that they walk in Christ the Truth—believing in Him rightly, imitating Him faithfully. It should grieve our hearts deeply to ever hear that our children are walking in a lie.

II. Do I pray for the Salvation of my children? Abraham did (Gen 17:18)—“And Abraham said to God, ‘Oh, that Ishmael might live before You!’” It should be our sincere and unceasing prayer that God would give to our children the wherewithal to live in believing, reverencing, worshiping, and serving Him. Consider also, that Paul the Apostle’s desire and prayer to God for his countrymen was for their Salvation (Rom 10:1). How much more should we express the same for our children!

III. Do I ascertain that my children regularly hear the Gospel? God commands us to do so—with a blessed Promise to the obedient (Prov 22:6)—“Train up a child in the way he should go, and when he is old he will not depart from it.” And God specifically commands fathers to do so (Eph 6:4)—“And you, fathers, do not provoke your children to wrath, but bring them up in the training and admonition of the Lord.” Timothy had been blessed because his mother and grandmother had done so (2 Tim 3:15)—“From childhood you have known the Holy Scriptures, which are able to make you wise for Salvation through faith which is in Christ Jesus” (cp 1:5).

I began preaching to my children while they were still in their cribs, and have never ceased to do so throughout the remainder of their lives. They were required to attend Lord’s Day worship services and daily family devotions. They were forbidden to attend any church where the Gospel of God’s Free and Sovereign Grace in Jesus Christ was not preached. May they, by the Grace of God, through these sincere efforts be made “wise for Salvation through faith which is in Christ Jesus.”

IV. Do I exemplify the Gospel before my children? God requires us to do so (Phil 1:27)—“Only let your conduct be worthy of the Gospel of Christ.” The Gospel must not only be preached *by* us, but also exemplified *in* us. Gospel truths believed *inwardly* result in Gospel conduct exhibited *outwardly*. Never let it be said of us, as of the hypocrite, “He talks the talk, but does not walk the walk!” Let us, therefore, obey the Biblical admonition to “present your bodies a living sacrifice, holy, acceptable to God, which is your reasonable service. And do not be conformed to this world, but be transformed by the renewing of your mind, that you may prove what is that good and acceptable and perfect will of God” (Rom 12:1f).

V. Do I beseech the Lord to forgive the iniquities of my children? Note Job’s example (Job 1:4f)—“Now his sons would go and feast in their houses, each on his appointed day, and would send and invite their three sisters to eat and drink with them. So it was, when the days of feasting had run their course, that Job would send and sanctify them, and he would rise early in the morning, and offer burnt offerings according to the number of them all. For Job said, ‘It may be that my sons have sinned and cursed God in their hearts.’ Thus Job did regularly.”

We should pray for our children before they are capable of praying for themselves, and even when they *refuse* to pray for themselves. And we should lay hold of the Promise that, “The effective, fervent prayer of a righteous man avails much” (James 5:16).

VI. Have I done all within my power to bring my children to Christ? The Savior exhorts us to do so (Mark 10:14)—“Let the little children come to Me, and do not forbid them.” Christ promises to receive our children if they come to Him. Never let us forbid them to come to Him. Rather, let us lead them to Him, and may they, by His Grace, follow us to Him.

Spurgeon on Long Handles

“There are many great men with long handles to their names who know little of the Gospel, while some of the poor unlettered ones spell out the whole secret, and become perfect masters in divinity. If they had degrees, who deserve them, diplomas would often be transferred and given to those who hold the plow handle or work at the carpenter’s bench. There is often more divinity in the little finger of a plowman than there is in the whole body of some of our modern divines! ‘Don’t they understand divinity?’ you say. Yes, in the *letter* of it. But as to the *spirit and life* of it, D.D. often means DOUBLY DESTITUTE.”—Adapted from *The C. H. Spurgeon Collection*, Ages Software—Sermon #265, Volume 5—*The Meek and the Lowly One*—Read/download entire sermon at <http://www.spurgeongems.org>.

“**What are you doing** my Friends? What are you doing my Brothers and Sisters, for Christ? But I will not accuse you, I censure myself if I censure you! I will confess my own iniquities, and leave you to confess yours. I try to serve my Master, but I do not serve Him as I should. Each act that I perform is marred, either by lack of prayer for a blessing upon it; by lack of faith in my Lord, or by pride in looking back upon it. I find, continually, a tendency to serve *myself* instead of serving Christ; a constant longing to get through the work than to do it acceptably. And oh, when I think upon it all, I must say I am an unprofitable servant! Have mercy, O gracious Lord, on my good works as well as on my bad ones, for my good works are but bad in the best, and cannot be acceptable in themselves.”—CHS.

NO THIRD CLASS!

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lieving and the unbelieving! There is a gulf fixed between the two orders of men, which, blessed be God, can be passed, but which, nevertheless, divides the whole race as though a vast chasm had opened up in the midst of them, and set them apart from each other, separating them into two camps. This important distinction ought to be observed in public prayer, and this is a point in which we are dissatisfied with most *liturgies*, because they are necessarily composed with the view of suiting both saints and sinners, and as a necessary result they are not suitable for either!

The joyous notes of confidence which are becoming in the children of God are left out because the ungodly could not use such expressions of exultant faith, while on the other hand, the wailing notes which are most suitable to anxious souls are put into the mouths of men who, by the Grace of God, have long ago found their Savior! It is impossible that public prayer should be suitable for a mixed congregation unless a portion of it is evidently for such as fear the Lord, and another portion for such as do *not* fear Him. I suppose it would be difficult, if not impossible, to compose a liturgy for common use upon strictly truthful principles—and yet that order of public prayer which ignores the distinction between the regenerate and the unregenerate must inevitably be mischievous to the souls of men! In this matter the servant of the Lord must discern between the precious and the vile, or he *cannot* be as God's mouth.

If this distinction is to be thought of in preaching, and in public prayer, it should be especially considered in our *personal* religion. We ought to know whose we are, and whom we serve. We ought to know the differences, which the Lord has made by Grace, and whether or not He has made us to differ from the unrenewed. It is of the utmost importance for a man to know whether he has been enlightened, or abides in darkness; whether he is the slave of sin, or the Lord's free man. Each man should know that he is either saved or lost, pardoned or condemned—he may not sit down in peace in the deceitful hope that though he *may not* be a child of God, he is, nevertheless, no heir of wrath, for it cannot be—he is one thing or the other at this moment!

There are two seeds, and only two—the seed of the woman, and the seed of the serpent—and you, my Friend, belong to one or the other! John sums up the vital distinction when he writes, “He that has the Son has life; and he that has not the Son has not life. And we know that we are of God, and the whole world lies in wickedness.” Let this stand as the preface of the sermon, for the spirit of it will run through my whole discourse. And now I come to the words of the text itself—“For this purpose the Son of God was manifested, that He might destroy the works of the devil.”—Adapted from *The C. H. Spurgeon Collection*, Ages Software—Sermon #1728, Volume 29—*The Works of the Devil Destroyed*—Read/download entire sermon at <http://www.spurgeongems.org>.

PRAY FOR GRACE TO LOVE JESUS MORE

SPEAK OF HIM!

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ing in this place, for they are on the Master's own land! Anywhere inside these four walls you may speak to *anybody* about Christ, and no man may forbid you! Speak lovingly, and tenderly, and prudently, but certainly the law of the house is that here we may speak about the Lord of the House! There are some other things you may *not* talk about, but about the Lord Jesus you may speak as much as you will. In the garden, at any rate, if not in the wilderness, let the Rose of Sharon be sweetly spoken of! Let His name be as an ointment poured forth in all the Church of God!

Again, you, according to the Text, are one who can make people hear, so that, “the companions hearken to your voice.” Then make them hear of Jesus! You have the gift of speech—use it for Christ Crucified! I always feel regret when a powerful speaker espouses any other cause but that of my Lord. Time was when I used to wish that Milton had been a preacher, and instead of writing a poem, had proclaimed the Gospel to the multitude. I know better, now, for I perceive that God does not use learning and eloquence so much as knowledge of Christ, and plain speech; but still, I am jealous of any man who can speak well, that he should not give my Lord the use of his tongue! Well-trained tongues are rare things, and they should be all consecrated to Christ's Glory! If you can speak to the companions—make them hear about Christ! If you can speak well, make them hear attractive words about Christ!

If you do not speak about Christ to strangers, do speak to your companions; they will listen to you! Therefore let them listen to the Word of the Lord. I have heard of men who called themselves Christians, yet who never spoke to their children about their souls; never spoke to their servants nor to their work people about Jesus and His Love! This is to murder souls! If tongues can bless, and do not, then they in effect curse men by their silence! If you have a voice, make the name of Jesus to be sounded out all around you. Many are the voices that strike upon the ear—the world is full of noise even to distraction, yet the name which is above all other names is scarcely heard! I pray you, my Brothers and Sisters, you that are like silver bells, ring out that name over hill and dale! As with a clarion trumpet, sound forth the saving name of Jesus till the *deaf* hear the sound! Whatever is left out of your testimony, be sure that Christ Crucified is first and last in it!

Love Christ and live Christ! Think of Christ and speak of Christ! When people go away from hearing you preach, may they have to say, “He kept to his subject—he knew nothing but Jesus.” It is ill when a man has to say of preachers, “They have taken away my Lord, and I know not where they have laid Him!” Yet in certain sermons you meet with a little about everything except the One thing. They offer us what we do not need, and the need of the soul is not supplied. Oh, my Brothers, cause Christ to be heard! Always hammer on that anvil! If you make no music but that of the harmonious blacksmith, it will suffice; ring it out with sturdy blows—“Jesus, Jesus, Jesus Crucified!” Hammer away at that!—Adapted from *The C. H. Spurgeon Collection*, Ages Software—Sermon #1716, Volume 29—*The Bridegroom's Parting Words*—Read/download entire sermon at <http://www.spurgeongems.org>.

PREACHER, PREACH GOD'S WORD, NOT YOURS!

By C. H. Spurgeon

I tell you that the Word of God which returns not to Him void is not the word from *my* tongue, but the Word from His own mind. God can, if He will, speak deep into the human heart without so much as a whisper from the preacher! His Word can enter men's souls though not a single sound is heard! We have known instances of persons who, when far away from the means of Grace, have nevertheless been reached by the still small voice of the Word of God in their spirits, which Word of God, "runs very swiftly." If God uses tongues and voices, as He generally does, let Him have all the Glory that He is pleased to link His potent Word to such a feeble agency. The secret Word of Power which runs swiftly is entirely independent of sounds and noises, of tongues and ears!

This is a fact that should comfort us all, and it should make some of you who have been silent try to speak, since God's blessing does not rest on oratory and talent, and the like. Have you not marked in this house—I speak without egotism—how, for more than 20 years the people have come together at every service, crowding these aisles, and God has saved multitudes of souls? Critics say, "This man is not an orator!" And they speak the truth! I have never cultivated the arts of eloquence, or exhibited the elegancies of language; I speak what I know of God's Word, and bear my honest witness to the Gospel of Jesus Christ in such words as come to hand. The almighty Word of God reaches and renews the heart, and the more it is allowed to work in an unencumbered manner, in its own natural simplicity, the more victorious it will be! The Word, of itself, "runs very swiftly," and carnal wisdom does but hamper it!

Oh to let it lay aside every weight! I could wish that men would take oratory by the ears, and hang it up like a felon, for it has been the plague and curse of the Church of God, that men try to speak finely and prettily, garnishing their sentences with poetic flowers, and polishing them with needless elaboration! Preach the Gospel, Sir, for that is your business. We are not place-hunters, who must please if they would win, but soul-hunters, who seek not to amuse men, but to save them! Proclaim God's Word in such words as your heart suggests! Pluck up by the roots the flowers that grow in God's fields, and go not to the conservatory of learning and art to gather your fine prose! God will bless His own Word, for it is *His* Word which runs very swiftly!—Adapted from *The C. H. Spurgeon Collection*, Ages Software—Sermon #1607, Volume 27—*The Swiftly Running Word*—Read/download entire sermon at <http://www.spurgeongems.org>.

**PRAY FOR GOD'S MERCY FOR THE SPOUSES
AND CHILDREN OF
ALL INMATES THROUGHOUT THE WORLD.**

THREE NOTHINGS MAKE A THOUSAND!

By Charles H. Spurgeon

We do not, I fear, estimate the strength of the Church aright. I read of three Brothers who had to carry on a college when funds were running short. One of them complained that they had no helpers, and could not hope to succeed. But another, who had more faith, said to his brother, "Do you ask what we can do? Do you say that we are so few? I do not see that we are few, for we are a thousand at the least." "A thousand of us," said the other, "how is that?" "Why," replied the first, "I am a cipher, you are a cipher, and our brother is a cipher—so we have three nothings to begin with! Then I am sure the Lord Jesus is ONE—put Him down before the three ciphers, and we have a thousand, directly." Was not this bravely spoken? What power we have when we do but set the great ONE in the front!

You are *nothing*, Brother. You are *nothing*, Sister. I am *nothing*—we are all nothing when we are put together without our Lord! But, oh, if He stands in front of us, then we are thousands! And again, it is true on earth as in Heaven—the chariots of the Lord are 20,000, even thousands of messengers—the Lord is among them as in the Holy Place! Why, my Friends, be not cast down at any time, but say to yourselves—We are not even now come to so dark a night as once fell on this world. We are not at this painful moment in such a desperate condition as the Church of Christ was in His own day!

And if the Lord is spiritually in the midst of us, we need not fear though the earth is removed, and the mountains are carried into the midst of the sea, for there is a city which abides forever, and there is a river, the streams of which shall forever make her glad! God is in the midst of her, and she shall not be moved! God shall help her, and that right early. So, my fellow Believers, be strong and of good courage! — Adapted from *The C. H. Spurgeon Collection*, Ages Software, —Sermon #1713, Volume 29—*Other Sheep and One Flock*—Read/download entire sermon at <http://www.spurgeongems.org>.

**HAVE YOU
PRAYED
FOR YOUR
PASTOR OR
CHAPLAIN
TODAY?**

WORKS OF THE HOLY SPIRIT—PART 2

By A. W. Pink, January, 1934

It is a great mistake to suppose that the works of the Spirit are all of one kind, or that His operations preserve an equality as to degree. To insist that they are and do would be ascribing less freedom to the Third Person of the Godhead than is enjoyed and exercised by *men*. There is variety in the activities of all voluntary agents—even human beings are not confined to one sort of work, nor to the production of the same kind of effects; and where they design to do so, they moderate them as to degrees according to their power and pleasure. Much more so is it with the Holy Spirit. The nature and kind of His works are regulated by His own Will and Purpose. Some He executes by the touch of His finger (so to speak), in others He puts forth His hand, while in yet others (as on the day of Pentecost) He lays bare His arm. He works by no necessity of His Nature, but solely according to the pleasure of His Will—1 Corinthians 12:11.

Many of the works of the Spirit, though perfect in kind, and fully accomplishing their design, are worked by Him upon and within men, who nevertheless are not saved. “The Holy Spirit is present with many as to powerful operations, with whom He is not present as to gracious inhabitation. Or, many are made partakers of Him in His spiritual gifts, who are not made partakers of Him in His saving Grace—Matthew 7:22, 23” (John Owen on Hebrews 6:4). The light which God furnishes different souls varies considerably, both in kind and degree. Nor should we be surprised at this in view of what we see in the natural world—how wide is the difference between the glimmering of the stars from the radiance of the full moon, and that again, from the shining of the midday sun. Equally wide is the gulf which separates the savage with his faint illumination of conscience from one who has been educated under a Christian ministry. And greater still, is the difference between the spiritual understanding of the wisest unregenerate professor, and the feeblest babe in Christ—yet each has been a subject of the Spirit’s operation.

“The Holy Spirit works in two ways. In some men’s hearts He works with restraining Grace only, and the restraining Grace, though it will not save them, is enough to keep them from breaking out into the open and corrupt vices in which some men indulge who are totally left by the restraints of the Spirit. . . God the Holy Spirit may work in men some good desires and feelings, and yet have no design of saving them. But mark, none of these feelings are things that accompany Salvation, for if so, they would be continued. But He does not work Omnipotently to save, except in the persons of His own Elect, whom He assuredly brings unto Himself. I believe, then, that the trembling of Felix is to be accounted for by the restraining Grace of the Spirit, quickening his conscience, and making him tremble” (C. H. Spurgeon on Acts 24:25).

The Holy Spirit has been robbed of much of His distinctive Glory through Christians failing to perceive His varied workings. In concluding that the operations of the blessed Spirit are confined unto God’s *Elect*, they have been hindered from offering to Him that praise which is His due for keeping this wicked world a fit place for them to live in. Few today realize how much the children of God owe to the Third Person of the Trinity for holding in leash the children of the devil, and preventing them from utterly consuming Christ’s Church on earth. It is true there are comparatively few Texts which specifically refer to the distinctive Person of the Spirit as reigning over the wicked, but once it is seen that in the Divine economy all is from God the Father, all is through God the Son, and all is *by* God the Spirit, each is given His proper and separate place in our hearts and thoughts. Let us now point out a few of the Spirit’s *general and inferior* operations in the non-elect, as distinguished from His *special and superior* works in the Redeemed.

1. *In restraining evil.* If God should leave men absolutely to their own natural corruptions, and to the power of Satan (as they fully deserve to be, as He will in Hell, and as He would now but for the sake of His Elect), all show of goodness and morality would be entirely banished from the earth! Men would grow past feeling in sin, and wickedness would swiftly and entirely swallow up the whole world! This is abundantly clear from Genesis 6:3, 4, 5, 12. He who restrained the fiery furnace of Babylon *without* quenching it; He who prevented the waters of the Red Sea from flowing *without* changing their nature, now hinders the working of natural corruption *without* mortifying it. Vile as the world is, we have abundant cause to adore and praise the Holy Spirit that it is not a thousands times worse!

The world *hates* the people of God (John 15:19). Why, then, does it not devour them? What is it that holds back the enmity of the wicked against the righteous? Nothing but the restraining Power of the Holy Spirit! In Psalm 14:1-3 we find a fearful picture of the utter depravity of the human race. Then in verse 4 the Psalmist asks, “Have all the workers of iniquity no knowledge? Who eat up My people as they eat bread, and call not upon the LORD.” To which answer is made, “There were they in great fear: *for* God is in the generation of the righteous” (v 5). It is the Holy Spirit who places that “great fear” within them to keep them back from many outrages against God’s people. He curbs their malice; so completely are the reprobate shackled by His almighty hand that Christ could say to Pilate, “You could have no power at all against Me, *except* it were given you from above” (John 19:11)!

2. *In inciting to good actions.* All the obedience of children to parents; all the true love between husbands and wives is to be attributed unto the Holy Spirit. Whatever morality and honesty, unselfishness and kindness, submission to the powers that be, and respect for law and order which is still to be found in the world, must be traced back to the gracious operations of the Spirit! A striking illustration of His benign influence is found in 1 Samuel 10:26, “Saul also went home to Gibeah; and there went with him a band of men, whose hearts *God* (the Spirit) had touched.” Men’s hearts are naturally inclined to rebellion, and

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Study of Ephesians 4:30a**DO NOT GRIEVE THE HOLY SPIRIT OF GOD—PART 3**

Our study last month leads us to ask what is the proof of the Holy Spirit's Love? The proof of the Love of the Holy Spirit for His people is in all that He does for them. He is the One who drew us to Christ, He is the One who softened and changed our hard hearts in order that we might benefit from the Gospel, He is the One who convicted us of our sins, and showed us our helplessness in the spiritual realm, He is the One who brought us to the place of repenting of our sins, and He is the One who gave us the gift of faith in order that we might believe on the Lord Jesus Christ.

He is the One who applies and makes real to Believers all of the spiritual blessings which Christ has purchased for them. He shows and assures them of their Election; He assures them of their Adoption as the very children of God; He shows that the blood of Jesus has washed away all their sins, and given them a complete pardon with God, and He shows them that they are deeply and intensely loved by God.

The Holy Spirit not only does all these things FOR Believers, but He Himself comes personally to LIVE IN THEM! Here is one of the most profound Truths of God in the entire spiritual realm. God the Holy Spirit actually takes up residence in the very bodies of those who belong to God! Paul put it this way to the Corinthians in 1 Corinthians 6:19-20: "Or do you not know that your body is the temple of the Holy Spirit who is in you, whom you have from God, and you are not your own? For you were bought at a price; therefore glorify God in your body and in your spirit, which are God's." And to the Romans Paul says in Romans 8:9, "But you are not in the flesh but in the Spirit, if indeed the Spirit of God dwells in you. Now if anyone does not have the Spirit of Christ, he is not His."

From these verses we see that the Holy Spirit indwells, actually lives in the Believer for two reasons. The first reason is to demonstrate that the Believer is God's forever. He no longer belongs to himself, but to God. If a person does not have the indwelling Holy Spirit, he or she simply does NOT belong to God! The other reason He indwells the Believer is to make him holy. This is what we call *Sanctification*. Now Brothers and Sisters, think about this for a moment. If you have a special guest coming to your house; let's say the governor of your state, wouldn't you go all out to prepare? Wouldn't make your house look its best, and wouldn't you try your best to make the governor feel both welcomed and honored?

How much more should this be true when the Holy Spirit, almighty God Himself takes up residence within you? How must it grieve Him when we forget that He is there? How would the governor feel if he came to your house and you acted as if he weren't there? How we offend the Spirit when we neglect the things He has given us to draw closer to God; how we grieve Him when we ignore His promptings to resist temptation; how we insult Him when we do not appreciate the fact that He is constantly working in us to desire and to do what pleases God! I truly believe that if we would more consciously live with this abiding realization of who the Holy Spirit is, and that He has so marvelously condescended to come and live in us, it would revolutionize the way we live.

In order to avoid grieving the Spirit, we must know what it is that grieves Him. One of the most obvious ways we grieve the Holy Spirit is by anything that is sinful. We have already mentioned that it is just because the Spirit of God is Holy that anything unholy grieves Him. Sin is most unholy; it is the opposite of Holiness.

Again, let us remember the context. Lying is mentioned in verse 25. Sinful anger is referred to in verse 27. Stealing and corrupt speech are also listed. Another list of several things that grieve the Spirit is found immediately following our verse in Ephesians 4:31: "Let all bitterness, wrath, anger, clamor, and evil speaking be put away from you, with all malice." When we succumb to these things, it's as if we are trying to get the Holy Spirit to leave us.

Too often, Brothers and Sisters, we live too loosely. Now don't get me wrong. I'm not saying we need to live in some sort of bondage whereby we do not enjoy life or the blessings of God. But what I *am* saying is that too often we live in total negligence of the Holy Spirit! We live as if we belonged to ourselves, and not to Christ. We allow thoughts to linger in our minds which should not be entertained by us for a second; we may even cherish sinful thoughts, and dwell upon them in secret. Too often we speak before we think—harmful, insulting, cutting, and unedifying words quickly slip past our lips. Words that hurt and stir up strife flow all too easily. The Spirit is very sensitive, and nothing escapes His notice.—PF

More next month, Lord willing.

Let me tell each of you who may be reading this, that I truly love Jesus Christ. But for His Grace, I could not say it, or write it, or *think* it. I have loved Him for such a short time, just 27 years—He has loved me for *eternity*—before the world was created, Jesus Christ loved *me*! How I pray that every person who may be reading this has been loved from before "the foundation of the world" by my Master!—Emmett O'Donnell

**PRAY FOR GRACE
TO BE HOLY**

***"My sins, my sins, my Savior!
How sad on You they fall,
Seen through Your gentle patience
I tenfold feel them all.
I know they are forgiven
But still their pain to me
Is all the grief and anguish
They laid, my Lord, on Thee."***

[CHS - Sermon #1016, Vol. 17 - Beauty for Ashes.]

The Doctrines of Grace

Their Third Point—Limited Atonement (3)

By Daniel E. Parks, Pastor

Sovereign Grace Baptist Church, 74 Cane Carlton, Frederiksted, US Virgin Islands, 00840

IV. Limited Atonement “for all,” and for “the world.”

We previously divided proponents of General or Unlimited Atonement, as opposed to Limited Atonement, into two sorts of Universalists. First are *consistent* Universalists, who aver Christ’s Atonement for everyone is a *real* Atonement that will result in all eventually being saved. Second are *inconsistent* Universalists (e.g., Pelagians and Arminians), who aver Christ’s Atonement for everyone is but a *hypothetical or conditional* Atonement that will not result in all being saved.

With regard to *real* universalism, it should be observed that this Doctrine is contrary to the Scriptural truth that not all men will eventually be saved and that many will be condemned to eternal punishment (Matthew 7:13).

With regard to *hypothetical* universalism, it should be observed that in the work of Salvation Christ did nothing hypothetically. When He shouted in victory in His dying breath, “It is finished!” (John 19:30), He meant exactly what He declared.

With regard to *conditional* universalism, it should be observed that the work of Salvation is in no way conditioned upon men, but rather upon Christ alone. If it were conditioned upon men to make Christ’s work of Salvation efficacious, none would be saved. Christ declares that no man, of his own volition, apart from Divine Enablement, is capable of either being willing or able to believe in Him for Salvation (John 5:40; 6:44, 65).

Hypothetical and conditional Universalists will, nevertheless, object upon their claim that, “The shed blood of Christ is sufficient for all, but efficient only for some.” But in so saying, they must admit that if the blood of Christ is efficient for only *some*, then it is of necessity inefficient for the rest. And in admitting that the blood of Christ is inefficient for some, they must admit, also, that the portion of Christ’s blood that is inefficient is therefore worthless. For example, according to their view, the shed blood of Christ was worthless for all who were already in Hades when He died (e. g., the “rich man” of Luke 16:22ff), and will prove to be worthless for countless millions others.

Anyone who counts even a single drop of Christ’s blood to be worthless, and not as a precious thing resulting in Redemption (as in 1 Peter 1:18f), may as well count it, also, as an unholy common thing worthy only of being poured out upon the ground and trampled underfoot in a manner that insults the God of Grace! All such persons should heed the warning of Hebrews 10:29—“Of how much worse punishment, do you suppose, will he be thought worthy who has trampled the Son of God underfoot, counted the blood of the Covenant by which he was sanctified [or so he may claim] a common thing, and insulted the Spirit of Grace?”

Among the arguments posited by all Universalists, whether consistent or inconsistent, against the Doctrine of Limited Atonement, is the fact that Scriptures speak of Christ’s death being “for all” and for “the world.” They claim this fact *demand*s the conclusion that Christ died for everyone without exception.

We here will consider their “proof Texts.” In each case, note well that what Christ did for Salvation is considered an **accomplished** reality, not as being hypothetical or conditional. This is the case, for example, in Romans 5:18—“Through one Man’s righteous act the free gift came to all men, resulting in justification of life” (cp vv 16b, 17b, 19b).

1. Various Texts teach Christ died “for all.” 1 Timothy 2:5f—“The Man Christ Jesus...gave Himself a ransom for all.” 2 Corinthians 5:14f—“One died for all...and He died for all, that those who live should live no longer for themselves, but for Him who died for them, and rose again.”

i. Consider, first, the meaning of the word, *all*, in the term, “for all.” Universalists averring that “all” in these instances means “all without exception” are proven wrong by numerous Texts in Scriptures. When Paul the Apostle exhorts “that supplications, prayers, intercessions, and giving of thanks be made for *all* men” (1 Tim 2:1), he does not mean “all without exception”—else he requires us to do the impossible, and to pray a prayer that would never cease, and to pray for even those whom God forbids us to pray (as in Jer 7:16; 11:14; 14:11). When we read “God our Savior...desires *all* men to be saved, and to come to the knowledge of the truth” (1 Tim 2:3f), He does not mean “all without exception”—else God is so inconsistent as to desire the Salvation of even those for whom He forbids prayer, and also those whom He has already rejected (as in Jeremiah 6:30).

The clear meaning of “all” in these instances is not “all without *exception*,” but rather, “all without *distinction*”—all *sorts* of people, whether Jew or Gentile, ruler or subject, male or female. This was definitely the meaning of Christ when He declared, “And I, if I am lifted up from the earth, will draw *all* peoples to Myself” (John 12:32). He has not drawn to Himself “all without exception.” But He has, indeed, drawn to Himself “all without distinction”—a people “*out of* every tribe and tongue, and people and nation” (Rev 5:9), not everyone *within* every tribe and tongue, and people and nation.

ii. Consider, secondly, the meaning of the word, *for*, in the term, “for all.” In the expressions, “Christ Jesus gave Himself a ransom *for* all” (1 Tim 2:56), and “He died *for* all” (2 Cor 5:14f), the Greek preposition translated, “for,” is *huper*. This preposition in these instances means, “in the place and stead of”—as the substitute and vicariously (as in John 11:50-52). Christ died as the Substitute and vicariously only for God’s Elect (as in Isaiah 53:8), and for His own sheep in John 10:11, 15, in contrast to those who are not His sheep (vv 26-29). And when we read that “Jesus...might taste death *for* everyone” (Heb 2:9), the

(See *Limited Atonement* on page 8)

LIMITED ATONEMENT

(Continued from page 7)

meaning is for every one of God's Elect—the many sons He will bring to Glory (v 10a), and for whom He will be the Captain of their Salvation (v 10b), and for those who are His brethren (vv 11f) and God's children (v 13).

The same meaning applies, also, to the Greek preposition, *anti*, translated, “for,” in the expression, “the Son of Man [came]...to give His life a ransom *for* many” (Matt 20:28).

2. Various Texts teach Christ died for “the world.” John 1:29—“Behold! The Lamb of God who takes away the sin of the world!” John 3:16f—“For God so loved the world that He gave His only begotten Son, that whoever believes in Him should not perish, but have everlasting life. For God did not send His Son into the world to condemn the world, but that the world through Him might be saved.” John 4:42—“This is indeed the Christ, the Savior of the world.” 2 Corinthians 5:19—“God was in Christ reconciling the world to Himself.” 1 John 2:2—“And He Himself is the propitiation for our sins, and not for ours only but also for the whole world.” 1 John 4:14—“the Father has sent the Son as Savior of the world.”

Universalists, having averred previously that the word, “all,” means, “all without exception,” aver the same here regarding the word, “world.” Their error again is so very evident. When the Pharisees complained regarding Christ that, “the *world* has gone after Him!” (John 12:19), they excluded *themselves!* When “a decree went out from Caesar Augustus that all the *world* should be registered” (Luke 2:1), all nations not under the Roman Empire were excluded. And Christ declared to His Father, “I do not pray for the world, but for those whom You have given Me” (John 17:9).

The Greek word in all these instances translated, “world,” is, *kosmos*, which has a variety of meanings—the entire universe, or all of creation (Rom 1:20); the earth in contrast to the heavens (1 John 3:17); mankind (John 1:9f); that system of sin that is alienated from God, and opposed to Him (John 12:31); Gentiles as distinguished from Jews (Rom 11:12, 15—“their” in these verses denotes Jews); unbelievers as distinguished from Believers (John 15:18f); God's people only, as distinguished from unbelievers (in the instances, here, under consideration regarding Christ's Limited Atonement).

In these instances, *kosmos*, or, “world,” denotes Believers internationally, of both Jews and Gentiles. This is the “world” loved by God, and saved by Christ for all eternity (John 3:16f; 4:42; 1 John 4:14). This is the “world” whose sin has been taken away by Christ, the Lamb of God, (John 1:29). This is the “world” who has received life from Christ, the Bread of God, (John 6:33). This is the “world” who has been reconciled to God through Christ having been made sin for them, and by virtue of their being in Christ, and having been made by Him a new creation (2 Cor 5:18 21). This is the “world” for whom Christ is the propitiation for their sins (1 John 2:2).

And Christ is and has done all these things *actually and unconditionally* to and for all His people, not *hypothetically or conditionally* for all people without exception. Man's unbelief will never nullify any aspect of Christ's glorious Atonement!

WE CANNOT KNOW OR IMAGINE!

By C. H. Spurgeon

“Jesus answered and said unto him, What I do you know not now; but you shall know hereafter.”
John 13:7.

My Brothers and Sisters, even the acts of our Lord Jesus Christ in His loving condescension we do not fully understand. Ah, think a minute—how can we? Does not our Lord's love always surpass our knowledge, since He, Himself, is the greatest of all mysteries? Let me read these words to you—“Jesus, knowing that the Father had given all things into His hands, and that He was come from God, and went to God; He arose from supper, and laid aside His garments; and took a towel, and girded Himself.”

Do you understand the higher and the lower points of this transaction? You must comprehend them *both* before you can see what He has done. “Jesus, knowing that the Father had given all things into His hands.” Can you see the Glory of this? Jesus, our Lord, was conscious that His Father had made Him Head over all things to His Church, and that He had laid the government upon His shoulders, and given Him the key of David that He might open and no man shut, and shut and no man open. He knew, assuredly, that at His belt swung the keys of Heaven, death and Hell—and that having fulfilled the commission of the Eternal God, He was about to return to His Throne.

Have you grasped the idea? Do you perceive the Glory of which Jesus was conscious? If you have done so, then descend by one long sweep—He, this Lord of All, having all things in His hands, takes off His garments, foregoes the common dress of an ordinary man, and places Himself in the undress of a *servant!* He wears a towel that He may wait upon His own disciples! Can you follow Him from such a height to such a depth?

A superior in the East never washes an inferior's feet—Christ acts as if He were *inferior* to His friends! He acts as if He were inferior to those poor fishermen—those foolish scholars who learned so slowly, and with whom He had spent so much time, and yet they did not know Him—those 12 men who soon forgot what they knew, and needed Him to explain again and again, line upon line, and precept upon precept! Having loved them to the end, He stoops to the extreme of stooping, and bows at their feet to cleanse their defilement! Who, I say, can compute the depth of this descent?

You cannot know what Christ has done for you because you cannot conceive how high He is by Nature! Neither can you guess how low He stooped in His humiliation and death. With an eagle's wing you could not soar so high as to behold Him as God Over all, blessed forever, sitting at the right hand of the Father, the adored of cherubim and seraphim! Nor could you dive, even if you dared to take a plunge into the abyss, until you reached the depth of, “My God, My God, why have You forsaken Me!” And yet, you must *somehow* know the interval—I was about to say, “the infinity”—between these two points of height and depth before you can know what Jesus has done for you!—CHS

INTERESTING WORDS ON THE PREACHING OF THE WORD OF GOD

By Charles H. Spurgeon

In most cases it is the preaching of the Gospel which restores the wandering. The preaching of the Word is God's great saving agency among mankind; how gracious is God to ordain a means so simple, yet by His Grace, so efficient! How wondrously does He co-work with His ministers so that His Word shall not return unto Him void! Many of His Chosen, but banished ones, are so far off in their exile, that they will not come to hear the message of Grace; God therefore devises means to bring them where the Truth is declared—not a few are led to hear the Truth from the force of education and custom, and of these, great numbers are effectually called. But others, apparently less favored, are brought by equally successful methods—some are induced by a friend to come, and they thus hear the Gospel out of courtesy to him who invited them! In many cases the gracious Lord has saved by the Word those whom that feeble motive brought within its reach.

Another class feel the stimulus of an equally undeserving motive; a certain preacher may be much spoken of; he may be a reputed eccentric, or railed at as fanatical; at any rate, he has a name, and therefore hundreds are drawn to his ministry out of curiosity. This is not commendable in them, but it is often overruled by God, for like Zacchaeus, they are called by Jesus, and He abides in their house! Curiosity is one of the means which God devises for bringing men to hear His Gospel, that thereby He may lead back His banished, that they be not expelled from Him. There have even been cases of persons who have heard the Gospel from worse motives than these; they have been actuated even by blasphemy and profanity, yet, strange to say it, God's all-conquering Grace has made even this to be the way by which His banished ones should be brought back to Him!

The memorable case of Mr. Thorpe, a noted preacher of the Gospel, rises to one's mind here. He was, before his conversion, a member of an infidel club; in those days infidelity was coarser than now, and this skeptical society took the name of the "Hell Fire Club." Among their amusements was that of holding imitations of religious services, and exhibiting mimicries of popular ministers. Young Thorpe went to hear Mr. Whitefield, that he might mimic him before his profane associates; he heard him so carefully that he caught his tones and his manner, and somewhat of his Doctrines.

When the club met to see his caricature of the great preacher, Thorpe opened a big Bible that he might take a Text to preach from it extempore after the manner of Mr. Whitefield. His eyes fell on the passage, "Except you repent, you shall all likewise perish." As he spoke upon that Text, he was carried beyond himself, lost all thought of mockery, spoke as one in earnest, and was the means of his own conversion! He was likely to say in later years, "If ever I was helped of God to preach, it was that very day when I began in sport, but ended in earnest." He was carried by the force of Truth beyond his own intention, like one who would sport in a river, and is swept away by its current!

From a thousand instances I gather that a man is in the way of hope while hearing the Word. Who can tell? The scoffer may be reached by the arrows of Truth; where shots are flying, the most careless may be wounded; God, who makes use of His ministers as He Wills, can bring His banished home by His Word, even though the hearer had far other motives in hearing it! Even a minister's failures may be a part of God's ordained scheme of Salvation.

We sometimes feel, after we have finished our discourse, that we have done very badly, but we are poor judges of our own work; if we have earnestly done our best, God may have turned our thoughts in a direction in which our words may have failed us, but the Truth of God may have been, for all that, more powerful for that very reason! When most out of our way, we may be most in God's way; the archer who drew his bow at a venture, little thought of piercing the joints of Ahab's armor, yet his arrow did the work well.

Holy Mr. Tennant, in America, had with great care studied a sermon because he knew that an eminent skeptic was likely to attend the service. He hoped that a sound argument might win his hearer, but in his intense earnestness, he became too absorbed to follow out the chain of his reasoning, his speech faltered, and though generally a man remarkable for eloquence, he came to a standstill, and concluded the service abruptly! This, however, was the means of the conversion of his skeptical friend, for as he had often heard Mr. Tennant before, and noticed how remarkably well he had spoken, and had now regretted his painful hesitation, he said within himself, "There is evidently such a thing as the assistance of the Holy Spirit, for Mr. Tennant has been helped at other times, and not on this occasion."

That one gleam of the Truth of God sufficed to show him other Truths, and he became converted to God! Oh, blessed blundering, blessed faltering, blessed breaking-down! If it is a part of God's means by which His banished may be brought back, gladly would I be dumb and forfeit the sweet luxury of fluent speech, if my silence would better serve the Purpose of my Lord! I have no doubt that the Holy Spirit often works most when our feebleness is most apparent. Our infirmity we may well glory in, if such is the case; certainly, the wonder-working God is pleased to send us as His ambassadors, and by our means He brings back those whom sin had banished from His Presence.—(Adapted from Sermon #950, Volume 16—MEANS FOR RESTORING THE BANISHED—by the Grace of God, for all 63 volumes of C. H. Spurgeon sermons in Modern English, and 574 Spanish translations, visit: www.spurgeongems.org).

**Pray daily for Pastor Curt Daniel of Faith Bible Church in Springfield, IL. You can visit his site at
<http://faithbibleonline.net/index.html>**

HOLY SPIRIT

(Continued from page 5)

are impatient against being ruled over, especially by one raised out of a mean condition among them. The Lord the Spirit inclined the hearts of those men to be subject to Saul, and gave them a disposition to obey him. So too, later, the Spirit touched the heart of Saul to spare the life of David, melting him to such an extent he wept (1 Sam 24:16). In like manner, it was the Holy Spirit who gave the Hebrews favor in the eyes of the Egyptians—who up to that point had bitterly hated them—so as to give earrings to them (Exo 12:35, 36).

3. *In convicting of sin.* Few seem to understand that conscience in the natural man is inoperative unless stirred up by the Spirit. As a fallen creature, thoroughly in love with sin (John 3:19), man resists and disputes against any conviction of sin. "My Spirit shall not always strive with man, for that he also is *flesh*" (Gen 6:3). Man, being "flesh," would never have the least distaste of any iniquity unless the Spirit excited those remnants of natural light which still remain in the soul. Being "flesh," fallen man is perverse against the convictions of the Spirit (Acts 7:51), and remains so forever unless quickened and made "spirit" (John 3:6).

4. *In illuminating.* Concerning Divine things, fallen man is not only devoid of light, but is "darkness" itself (Eph 5:8). He has no more apprehension of spiritual things than the beasts of the field. This is very evident from the state of the heathen. How, then, shall we explain the intelligence which is found in thousands in Christendom, who yet give no evidence that they are new creatures in Christ Jesus? They have been enlightened by the Holy Spirit—Hebrews 6:4. Many are constrained to inquire into those Scriptural subjects which make no demand on the conscience and life. Yes, many take great delight in them, just as the multitudes took pleasure in beholding the miracles of Christ, who could not endure His searching demands, so the *light* of the Spirit is pleasant to many to whom His *convictions* are grievous.—Adapted from the *Works of the Spirit*, by A. W. Pink, as found in his *Studies in the Scriptures*, December, 1933-1937, and published in book form by Mt. Zion Publications, 2603 W. Wright St., Pensacola, FL 32505. Phone: (850) 438-6666. A ministry of Mt. Zion Bible Church.

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Gratitude To God

"To be always in a thankful state of heart before God is not to be considered a high plane of spirituality, but rather the normal attitude of one who believes that 'all things work together for good to them that love God, who are called according to His purpose.' - **William Law - 1686-1761**

"Yes, 'give thanks for hall things' for, as it has been well said, 'Our disappointments are but His appointments.'" - **A. W. Pink - 1886-1952**

"For every bad there might be a worse; and when one breaks his leg, let him be thankful it was not his neck." - **Joseph Hall - 1574-1656**

"I thank You first because I was never robbed before; second, because although they took my purse they did not take my life; third, although they took my all, it was not much; and fourth, because it was I who was robbed, and not I who robbed. - **Matthew Henry - 1662-1714**

"Let your children be as so many flowers, borrowed from God. If the flowers die or wither, thank God for a summer loan of them." - **Samuel Rutherford - 1600-1661**

"He that has deserved hanging may be glad to escape with a whipping. - **Thomas Brooks - 1608—1680**

"Gratitude to God makes even a temporal blessing a taste of Heaven." - **William Romaine - 1714-1795**

"The greatest saint in the world is not he who prays most or fasts most; it is not he who gives alms, or is most eminent for temperance, chastity or justice. It is he who is most thankful to God." - **William Law**

"Whoever has been truly humbled will not be easily angry, nor harsh or critical of others. He will be compassionate and tender to the infirmities of his fellow-sinners, knowing that if there is a difference—it is Grace alone which has made it! He knows that he has the seeds of every evil in his own heart, and under all trials and afflictions he will look to the hand of the Lord, and lay his mouth in the dust, acknowledging that he suffers much less than his iniquities have deserved.—**John Newton - 1725-1807**

RUBBISH! RUBBISH! RUBBISH!

By Charles Haddon Spurgeon

“There is much rubbish; so that we are not able to build the wall”
Nehemiah 4:10.

The story of the Apostolic age may serve as a great comfort to us in these evil times. As they were hindered, so are we, but as they persevered and overcame, even so will we, by our great Master’s aid. After that lot of rubbish had been cleared away, the task was only begun, for soon after Apostolic times, and the first zeal of Christians had gone, there came the old Roman rubbish, which in the end proved a worse hindrance than all which had preceded it! This Popish rubbish was found in layers—first one doctrinal error, and then another, and then another, and then another, and then another—till at this time the errors of the Church of Rome are as countless as the stars, as black as midnight, and as foul as Hell! Her abominations reek in the nostrils of all good men; her idolatries are the scorn of reason and the abhorrence of faith!

The iniquities of her practice and the enormities of her doctrine almost surpass belief! Popery is as much the masterpiece of Satan as the Gospel is the masterpiece of God! There can scarcely be imagined *anything* of devilish craftiness or Satanic wickedness which could be compared with her—she is unparalleled as the queen of iniquity. Behold upon her forehead the name, MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS, AND ABOMINATIONS OF THE EARTH.

The Church of Rome and her teachings are a vast mountain of rubbish covering the Truth of God! For weary years good men could not get at the Foundation because of this very much rubbish. Here and there a Wycliffe spied out the precious Cornerstone, and leaped for joy because he could get his foot upon it, and say, “Jesus Christ Himself, Elect and Precious, is the Stone on which I build my hope.” Here and there a John Huss, or a Jerome of Prague, or a Savonarola in the thick midnight, yet, nevertheless, found the Foundation and wept their very hearts out because of the much rubbish which threatened to bury even them while they were seeking Him!

A master excavator was Martin Luther—how grandly he laid bare the glorious foundation of Justification by Faith alone! An equally grand worker at this great enterprise was Master John Calvin who laid open long stretches of the ancient foundations of the Covenant of Grace. Well was he supported by his brother of Zurich, Zwingli, and John Knox in Scotland, and others in this land. They cleared away for a while, some of the rubbish, but there was such a mass of it that they had to throw it up in heaps on either side—and it is beginning to come crumbling down again onto the foundation, and to cover it up once more. A perfect Reformation they could not work, and the remnant of the rubbish is now our plague and hindrance; everywhere the much rubbish is being diligently cast upon the pile by the emissaries of the Evil One, and we can scarcely get to the foundation to build again the gold and silver, and precious stones which God commits to us with which to build up His own house.

Alas, there is very, very much rubbish! I saw in Rome that the wagoner which took away the earth from the Forum were marked, “Regia Scava.” They belonged to the royal excavations, and I long to see royal excavators, employed by the King of kings, get to work to again excavate the foundations of the wall of Jerusalem, and cart away some of the tremendous heaps of rubbish that still lie upon the walls! God grant we may see good and great work done in this direction before long.

But, beloved Friends, if this rabbinical, pagan, philosophical, and Romish rubbish were all gone, still the work would scarcely have begun, for there is yet very much rubbish of other kinds lying hereabout. There is so much rubbish arising from the world, the flesh, and the devil, that we are not able to build the wall! Look at human sin; how that impedes us! Oh, if there were no false systems of religion; if priest and scribe were silent; if false prophets and Antichrist were both out of the way, yet the sins of men are a vast and hideous mass of rotten rubbish—and our labors of love are hindered by them!

How hard it is to get at human ears—for the *world* has the first word, and often the last word with the most of men! Eargate is choked with rubbish! How harder, still, it is to get at human *hearts*—for there Satan reigns as in his own palace, and takes care to erect huge barricades and earthworks of the rubbish of carnal lust, and pride, and unbelief! Men are wrapped up in indifference to eternal things, like mummies in their bands and gums; they give all their energy to the answering of the question, “What shall we eat, and what shall we drink, and with what shall we be clothed?” Immortal as they are, they live only for mortality! Though their grandest destiny lies in eternity, yet all their efforts are bounded by the narrow space of time!

Charm, O you charmer, ever so wisely, but this adder has no ear for you! This people, bent on its lusts, will still follow its own devices! Though Christ beckons with His pierced hands, yet they turn their back on Him—He is despised and rejected of men! They see no form nor comeliness in Him whose Countenance contains within itself all celestial beauty! They cannot be got at by love or law, by tears or terrors, by prayers or preaching! They are absorbed in earthly things! We cannot build the wall for their much rubbish, for they are wedded to their sins; they cling to their idols; they will not even *think* about their soul, or their God, or their Savior; they choose their own delusions, and reject their own mercies!

It seems as if everything in the world helped them to be this way—for the business of life, the care and the ease, the quiet and the noise, the tumult and the turmoil, alike, ensnare them, and all these things are transformed by their alienated hearts into a mass of rubbish!—(Adapted from Sermon #1156, Volume 20—RUBBISH—By the Grace of God, for all 63 volumes of C. H. Spurgeon sermons in Modern English, and 574 Spanish translations, visit: www.spurgeongems.org).

Pray Protestant preachers throughout the United States will be burdened by the Holy Spirit to study the Roman Catholic Catechism in order to understand the false gospel it has taught for centuries—and lead their flocks to pray for the Salvation of Roman Catholics throughout the world.

PRAY FOR GRACE TO BE SEXUALLY PURE FOR HIS HONOR AND GLORY.

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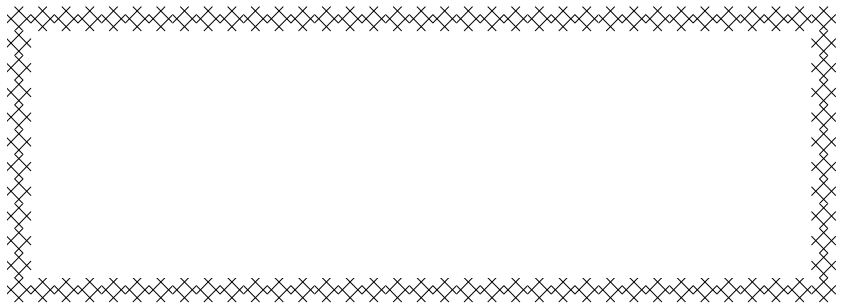
Our prayer for you:

¹⁷ that Christ may dwell in your hearts through faith; that you, being rooted and grounded in love,

¹⁸ may be able to comprehend with all the saints what *is* the width and length and depth and height—

¹⁹ to know the love of Christ which passes knowledge; that you may be filled with all the fullness of God.

(Eph 3:17-19 NKJV)



Pray for your mail carriers and their families.

In This Issue...

...and, Lord willing, every issue, our only purpose is to honor *Jesus Christ*.

DO YOU PRAY TO BE A DOORMAT?

By C. H. Spurgeon

Oh, Brothers and Sisters, do not let us care about its being known that we have done our part! Let it be done as to God and in God's sight, and then as to what our fellow mortals shall say, let us have scant concern, for if we live on human praise, we shall grow not only proud, but vain, which if it is not more wicked, is certainly more silly! Serve God, and do not wish to have a trumpet blown before you! Never cry with Jehonadab, "Come, see my zeal for the Lord of Hosts." Go on serving God year after year, though you are altogether unknown, feeling it quite sufficient that you have, by the Grace of God, served your generation and honored your Redeemer. This would be a great attainment in our church life if we could attain to it. Brethren, we need humility, all of us, in our church life, in the sense of never being rough, haughty, arrogant, hard, domineering, lordly—or, on the other hand, unruly, quarrelsome, and unreasonable.

We should endeavor to think very carefully of those who are poor, for fear we should hurt their feelings, and we should be very noticeable of those who are obscure, lest we should seem to despise them. It is ours never to take offense and to be most cautious never to cause it even by inadvertence. He that is set as a leader in the Church of God, let him be the person that is most ready to bear blame, and least ready to give offense—let him say, "You may think what you please of me, but I shall lay myself out to do you good, and to be your servant for Christ's sake." The lower you can stoop, the greater is your honor. In the eyes of wisdom, no piece of furniture in the House of God has greater dignity than the *doormat*. If you are willing to let others wipe their feet on you, then shall Christ Jesus take pleasure in you, for you are a partaker of His lowly mind.—Adapted from *The C. H. Spurgeon Collection*, Ages Software—Sermon #1733, Volume 29—*On Humbling Ourselves before God*—Read/download entire sermon at <http://www.spurgeongems.org>.